

Kebudayaan dan penampilan waria di Jakarta

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Abstrak

ABSTRACT

Jakarta is the Capital States which have much kind of societies. By seeing from the smallest unit of its society, therefore Jakarta is consisting of immeasurably community. One of them is waria community, which represents small scale of social whereby members could fulfill all their life or some through interdependence relation among them. All members or at least member of them, have tradition or attentions becoming their equality fastener element. They have norm, certainty, and regulation obeyed as a tying and also made guidance to fulfill requirement of its everyday.

Waria community has certain marked which differentiating with other communities in Jakarta. Waria represents men which have woman identities, where those identities emerge in interaction as confessed its existence by other people. They have different way in expressing each other identities. The difference of this expression made classifications form related to equality of marking among them. With in performance those classifications would emerge pursuant to each maturity of waria in running the role and express requirement of its soul.

As would we saw, the main problem of waria performance was causing of difficulty in determination of gender identity. In this matter they would have 2 conflicts i.e. psychological conflict and social conflict. Psychological conflict was related to adversative desire with the situation of its physical; while social conflict was related to eliminate them from life of ssociation and family and social opportunity to fulfill requirement of its life (in the field of employment).

Refer to Goffman (1986:14-5), among 2 existing stigma type i.e. one who is earn to be discreditable and the other one is who discredited. Waria is the one who "discredited stigma". The elimination of waria in social environment and economucs is because of their existence would debased and had made them worked as commercial sex worker for continuing their life. Therefore performance of waria represented product culture of waria as environment response which get stigma to have living and spiritual easiness,

which did not outfont the activity context of waria environment and community though "market" in prostitution world.

Their performance would see as waria form by classifications based on woman attribute to manipulation man 's body through impression management to identity in every interaction. The attribute is to identify him/her self for showing their culture it self. According to context and interaction target, their appearance would selectively conduct by them self due to interaction with another community.

Comparison within dwelling area, performance in prostitution area would have more important for waria sex worker: Prostitution area is as strength corefor their factual life in represent interaction place to get money for utilize main requirement of 1%. Interaction at prostitution area became important between waria and service user. They

would identify each other related to community and their culture. In this congeniality, waria performance at prostitution area present through separate regulation base on cordidence and knowledge will use as a guidance for life within the classification system i.e. their own self relevant to environmental with classification of him/her self as a waria, waria service user, visitors and also prestige of waria from prostitution area.

Hereby, this original research would not been influence by other researcher who had picked the same subject. Dramaturgi concepts from Erving Goffman (1959, 1986) was influenced me in believing that dramaturgi theory as equality among the theater shows with the various role of type where our conduct and everyday interaction. Regarding this research, dramaturgi analysis would pay attention to problem of waria life in Jakarta everyday as it in an interaction. This theory would be acquainted with 2 important junctions in interaction (Goffman 1959: 17-30; Goffman 1959 in Poloma 2002 and Ritzer & Goodman 2004), that is front region and back stage.

Parsundi Suparlan (2004a) is also influence me in seeing waria stigma as coherence or equality stigma which sticky attached at some individuals. This would form the identity group with their own identity and aim to strengthen or seeking exploration their identity through to performance. Transaction, arrangement of categories, space domination cooperation, emulation, and conflict among themselves are need to have to accommodate the target market.

Approaching dissertation research of this is qualitative (Miles & Huberman 1984; Suparlan 1994) where as collecting data, observation and circumstantial interviewed executing by participate. In support of verify and current ethnography detail picture we were collecting waria datas in Jakarta and taking pictures by handy cam or camera for special activity at prostitution area, dwelling area, certain place where doing other activities such as field events, mall, Public Square, dangdut shows etc.